IMMANUEL,
OR,
THE MYSTERY
OF THE
INCARNATION
OF THE
SON OF GOD:
UNFOLDED
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JOHN 1. 14.
THE WORD WAS MADE FLESH.

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MDCXLV.

THE MYSTERY

THE MYSTERY OF THE Incarnation of the SON OF GOD.

THE holy Prophet in the Book of the [a] *Proverbs*, poſeth all ſuch as have not *learned wiſdome, nor known the knowledge of the holy*, with this Queſtion: *Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? What is his name, and what is his* SONS *name, if thou canſt tell?* [a] Prov. 30.3,4.

To help us herein, the *SON* Himſelf did tell us, when hee was here upon earth, that [b] *None hath aſcended up to heaven, but hee that deſcended from heaven, even the Son of man which is in heaven.* And that wee might not bee ignorant of his *name*, the Prophet *Iſaiah* did long before foretell, that [c] *Vnto us a Childe is born, and unto us a Son is given; whoſe name ſhall bee called Wonderfull, Counſeller, The Mighty God, The Everlaſting Father, The Prince of Peace.* [b] Joh.3.13. [c] Eſa.9.6.

Where, if it bee demanded, how theſe things can ſtand together? that the *Son of man* ſpeaking upon *earth*, ſhould yet at the ſame inſtant bee *in heaven?* that the *Father of Eternity* ſhould bee *born in time?* and that the *Mighty God* ſhould become a *Childe*; which is the weakeſt ſtate of Man himſelf? wee muſt call to minde, that the firſt letter of this great Name, is WONDERFULL. When hee appeared of old to *Manoah*, his *name* was *Wonderfull*, and hee did wonderouſly, *Judg.*13. 18, 19. But that, and all the wonders that ever were, muſt give place to the great myſtery of his Incarnation, and in reſpect thereof ceaſe to bee wonderfull: for of this work that may bee verifyed, which is ſpoken of thoſe wonderfull judgements, that God brought upon *Ægypt*; when hee would [d] ſhew his power, and have his name declared throughout all the earth. [e] *Before them were no ſuch; neither after them ſhall bee the like.* [d] Exod.9.16. [e] Ibid.chap. 10. 14. & 11.6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (thoſe ſix working dayes putting as it were an end, to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghoſt did infinitely [f] glorifie themſelves and [g] rejoyce in the fruition one of another, without communi- [f] Joh.17.5. [g] Prov.8.30.

municating the notice thereof unto any creature) nor the Reſurrection from the dead, and the reſtauration of all things, the laſt works that ſhall goe before that everlaſting Sabbath (which ſhall have a beginning, but never ſhall have end:) neither that firſt, I ſay, nor theſe laſt, though moſt admirable peeces of work, may bee compared with this; wherein the Lord was pleaſed to ſhew the higheſt pitch (if any thing may bee ſaid to bee higheſt in that which is infinite and exempt from all meaſure and dimenſions) of his Wiſdome, Goodneſſe, Power and Glory.

The Heathen Chaldeans, to a queſtion propounded by the King of *Babel*, make anſwer; [h] that it was a *rare thing* which hee required, and that none other could ſhew it, *except the Gods, whoſe dwelling is not with fleſh.* But the rarity of this lyeth in the contrary to that which they imagined to bee ſo plain: that hee [i] *who is over all, God bleſſed for ever*, ſhould take our fleſh and dwell, or * pitch his *tabernacle* with us. That as [k] the glory of God filled the *Tabernacle*, (which was a [l] figure of the humane nature of our Lord) with ſuch a kinde of fulneſſe, that *Moſes* himſelf was not able to approach unto it; (therein comming ſhort, [m] as in all things, of the Lord of the houſe) and filled the Temple of *Solomon* (a type likewiſe [n] of the body of our *Prince of Peace*) in [o] ſuch ſort that the Prieſts could not enter therein: ſo [p] *in him all the fulneſſe of the Godhead ſhould dwell bodily.*

And therefore, if of that Temple, built with hands, *Solomon* could ſay with admiration: [q] *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens can not contain thee; how much leſſe this houſe, which I have built?* of the true Temple, that is not of this building, wee may with greater wonderment ſay with the Apoſtle, [r] *Without controverſie, great is the myſtery of Religion: God was manifeſted in the fleſh.* Yea, was made of a Woman, and born of a Virgin: a thing ſo [s] wonderfull, that it was given for a ſigne unto unbeleevers ſeven hundred and forty yeers before it was accompliſhed; even a ſigne of Gods own chooſing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himſelf ſhall give you a ſigne. Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel*, Eſa. 7. 14.

A notable wonder indeed, and great beyond all compariſon. That the Son of God ſhould bee [t] *made of a Woman*; even made of that Woman, which vvas [u] made by himſelf. That her *womb* then, and the [x] *heavens* now, ſhould *contain* him, vvhom [y] *the Heaven of Heavens can not contain.* That hee who had both Father and Mother, whoſe pedegree is upon record even up unto *Adam*, who in the fulneſſe of time vvas brought forth in *Bethlehem*, and when hee had finiſhed his courſe was *cut off out of the land of the living* at *Jeruſalem*; ſhould yet notwithſtanding bee in truth, that which his ſhadow *Melchiſedec* was onely in the conceite of the men of his time, [z] *without Father, without Mother, without pedegree, having neither beginning of dayes nor end of life.* That his Father ſhould bee [a] *greater* then hee; and yet hee his Fathers [b] *equall.* That hee [c] *is*, before *Abraham was*;

and

and yet *Abrahams* birth preceded his, wel-nigh the ſpace of two thouſand yeers. And finally, that hee who was *Davids Son*, ſhould yet bee *Davids* Lord: [d] a caſe which plunged the greateſt Rabbies among the Phariſees; who had not yet *learned this wiſdome, nor known this knowledge of the holy*. [d] Matth. 22. 42, 43, &c.

The untying of this knot dependeth upon the right underſtanding of the wonderfull conjunction of the divine and humane Nature in the unity of the Perſon of our Redeemer. For by reaſon of the ſtrictneſſe of this perſonall union, whatſoever may bee verifyed of either of thoſe Natures, the ſame may bee truely ſpoken of the whole Perſon, from whetherſoever of the Natures it bee denominated. For the clearer conceiving whereof, wee may call to minde that which the Apoſtle hath taught us touching our Saviour. [e] *In him dwelleth all the fulneſſe of the Godhead bodily*, that is to ſay, by ſuch a perſonall and reall union, as doth inſeparably and everlaſtingly conjoyn that infinite Godhead with his finite Manhood in the unity of the ſelf-ſame individuall Perſon. [e] Col. 2. 9.

Hee in whom that fulneſſe dwelleth, is the *PERSON*: *that* fulneſſe which ſo doth dwell in him, is the *NATVRE*. Now there dwelleth in him not onely the fulneſſe of the *Godhead*, but the fulneſſe of the *Manhood* alſo. For wee beleeve him to bee both perfect God, begotten of the ſubſtance of his Father before all worlds; and perfect Man, made of the ſubſtance of his Mother in the fulneſſe of time. And therefore wee muſt hold, that there are two diſtinct *Natures* in him: and two ſo diſtinct, that they doe not make one compounded nature; but ſtill remain uncompounded and unconfounded together. But *Hee* in whom the fulneſſe of the Manhood dwelleth is not one, and hee in whom the fulneſſe of the Godhead, another: but hee in whom the fulneſſe of both thoſe natures dwelleth, is one and the ſame *Immanuel*, and conſequently it muſt bee beleeved as firmly, that hee is but one *Perſon*.

And here wee muſt conſider, that the divine Nature did not aſſume an humane Perſon, but the divine Perſon did aſſume an humane Nature: and that of the three divine Perſons, it was neither the firſt nor the third that did aſſume this Nature; but it was the middle Perſon, who was to bee the middle one, that muſt undertake this mediation betwixt God and us, which was otherwiſe alſo moſt requiſite, as well for the better preſervation of the integrity of the bleſſed Trinity in the Godhead, as for the higher advancement of Mankinde by means of that relation which the ſecond Perſon the Mediator did beare unto his Father. For if the fulneſſe of the Godhead ſhould have thus dwelt in any humane perſon, there ſhould then a fourth Perſon neceſſarily have been added unto the Godhead: and if any of the three Perſons, beſide the ſecond, had been born of a woman, there ſhould have been two Sons in the Trinity. Whereas now the Son of God and the Son of the bleſſed Virgin, being but one Perſon, is conſequently but one Son; and ſo no alteration at all made in the relations of the Perſons of the Trinity.

Againe, in reſpect of us, the Apoſtle ſheweth, that for this

very end [f] *God ſent his own SON made of a Woman; that WE might receive the adoption of SONS:* and thereupon maketh this inference; *Wherefore thou art no more a ſervant but a SON, and if a SON, then an HEIRE of God through Chriſt:* intimating thereby, that what relation Chriſt hath unto God by Nature, wee being found in him have the ſame by Grace. By nature hee is [g] *the onely begotten Son of the Father:* but this is the high grace hee hath purchaſed for us; that [h] *as many as received him, to them hee gave power,* or priviledge, *to become the Sons of God,* even *to them that beleeve on his Name.* For although hee reſerve to himſelfe the preheminence, which is due unto him in a * peculiar manner, of being [i] *the firſt born among many brethren:* yet in him, and for him, the reſt likewiſe by the grace of adoption are all of them accounted as *firſt-bornes.*

So God biddeth *Moſes* to ſay unto *Pharaoh:* [k] *Iſrael is my Son, even my firſt born. And I ſay unto thee; Let my ſon goe, that hee may ſerve mee: and if thou refuſe to let him goe; behold, I will ſlay thy ſon,* even *thy firſt born.* And the whole *Iſrael* of God, conſiſting of Jew and Gentile, is in the ſame ſort deſcribed by the Apoſtle to bee [l] *the generall aſſembly and Church of the firſt born inrolled in heaven.* For the ſame reaſon that maketh them to bee *Sons,* to wit, their incorporation into Chriſt, the ſelf-ſame alſo maketh them to be *firſt-bornes:* ſo as (however it fall out by the grounds of our Common Law) by the rule of the Goſpel this conſequence will ſtill hold true; [m] *if children, then heirs, heirs of God and joynt-heires with Chriſt.* And ſo much for the *SON,* the *Perſon* aſſuming.

The *Nature* aſſumed, is *the ſeed of Abraham,* Heb. 2. 16. *the ſeed of David,* Rom. 1. 3. *the ſeed of the Woman,* Gen. 3. 15. the *WORD,* [n] the ſecond perſon of the Trinity, being [o] made *FLESH,* that is to ſay, [p] *Gods own Son* being *made of a Woman,* and ſo becomming truely and really [q] *the fruite of her wombe.* Neither did hee take the ſubſtance of our nature onely, but all the properties alſo and the qualities thereof: ſo as it might bee ſaid of him, as it was of [r] *Elias* and the [s] Apoſtles; that hee was *a man ſubject to like paſſions as wee are.* Yea hee ſubjected himſelf [t] *in the dayes of his fleſh* to the ſame [u] *weakneſſe* which we find in our own fraile nature, and was compaſſed with like *infirmities;* and in a word, *in all things was made like unto his brethren,* ſin onely excepted. Wherein yet wee muſt conſider, that as hee took upon him, not an humane *Perſon,* but an humane *Nature:* ſo it was not requiſite hee ſhould take upon him any *Perſonall* infirmities, ſuch as are, madneſſe, blindeneſſe, lameneſſe, and particular kindes of diſeaſes, which are incident to ſome onely and not to all men in generall; but thoſe alone which doe accompany the whole Nature of mankinde, ſuch as are hungring, thirſting, wearineſſe, griefe, paine, and mortality.

Wee are further here alſo to obſerve in this our [x] *Melchiſedec,* that as he had no *Mother* in regard of one of his natures, ſo he was to have no *Father* in regard of the other; but muſt bee born of a pure and immaculate Virgin, without the help of any man: according to that which

* *Propter quod unumquodq; eſt tale, illud ipſum eſt magis tale.*

[f] Gal. 4. 4, 5, 7.
[g] Joh. 1. 14. & 3. 16.
[h] Joh. 1. 12.
[i] Rom. 8. 29.
[k] Exod. 4. 22, 23
[l] Heb. 12. 23.
[m] Rom. 8. 17.
[n] 1 Joh. 5. 7.
[o] Joh. 1. 14.
[p] Gal. 4. 4.
[q] Luk. 1. 42.
[r] Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. Ja. 5. 17.
[s] Ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι. Act. 14. 15.
[t] Heb. 5. 7.
[u] 2 Cor. 13. 4. Heb. 2. 17, 18. & 4. 15.
[x] Heb. 7. 3.

which is writen. [y] *The Lord hath created a new thing in the earth: A woman ſhall compaſſe a man.* And this alſo was moſt requiſite, as for other reſpects, ſo for the exemption of the aſſumed nature from the imputation and pollution of *Adams* ſin. For [z] ſin having by that one man entred into the world; every Father becommeth an *Adam* unto his childe, and conveyeth the corruption of his nature unto all thoſe whom hee doth beget. Therefore our Saviour aſſuming the ſubſtance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our fleſh; which by that means onely is propagated from the firſt man unto his poſterity. Whereupon, hee being made *of* man but not *by* man, and ſo becomming the immediate fruit of the *womb*, and not of the *loyns*, muſt of neceſſity bee acknowledged to be * that *HOLY THING*, which ſo was born of ſo bleſſed a Mother. Who although ſhee were but the paſſive and materiall principle of which that precious fleſh was made, and the holy Ghoſt the agent and efficient; yet cannot the man Chriſt Jeſus thereby bee made the *Son* of his [a] own Spirit. Becauſe Fathers doe beget their children out of their own ſubſtance: the holy Ghoſt did not ſo, but framed the fleſh of him, from whom himſelf proceeded, out of the creature of them both, [b] *the handmaid of our Lord*; whom from thence *all generations ſhall call bleſſed.*

[y] Jer. 31.22.

[z] Rom. 5.12.

* Luk. 1.35.

[a] Gal. 4.6. Rom. 8.9.

[b] Luk. 1.38.48.

That bleſſed womb of hers was the Bride-chamber, wherein the holy Ghoſt did knit that indiſſoluble knot betwixt our humane nature and his Deity: the Son of God aſſuming into the unity of his perſon that which before he was not; and yet without change (for ſo muſt God ſtill bee) remaining that which hee was, whereby it came to paſſe, that [c] this *holy thing which was born of her*, was indeed and in truth to bee *called the SON of GOD.* Which wonderfull connexion of two ſo infinitely differing natures in the unity of one perſon, how it was there effected; is an inquiſition fitter for an Angelicall intelligence, then for our ſhallow capacity to look after: to which purpoſe alſo wee may obſerve, that in the fabrick of the *Ark* of the Covenant, [d] the poſture of the faces of the *Cherubims* toward the *Mercy-ſeat* (the type of our Saviour) was ſuch, as would point unto us, that theſe are the things which *the Angels deſire to* * *ſtoope and look into.*

[c] Luk. 1.35.

[d] Exod. 37.9.

* παρακύψαι, 1 Pet. 1.12.

And therefore let that ſatisfaction, which the Angel gave unto the Mother Virgin (whom it did more ſpecially concern to move the queſtion, [e] *How may this bee?*) content us, [f] *The power of the Higheſt ſhall overſhadow thee.* For as the former part of that ſpeech may informe us, that [g] *with God nothing is impoſſible*: ſo the latter may put us in minde, that the ſame God having *overſhadowed* this myſtery with his own vaile, wee ſhould not preſume with the men of *Bethſhemeſh* to look into this *Ark* of his; leſt for our curioſity wee bee ſmitten, as they were. Onely this wee may ſafely ſay, and muſt firmely hold: that as the diſtinction of the Perſons in the holy Trinity, hindreth not the unity of the Nature of the Godhead, although every Perſon intirely holdeth his owne incommunica-

[e] Luk. 1.34.

[f] Ibid. ver. 35.

[g] Ibid. ver. 37.

1 Sam. 6.19.

ble

ble property; ſo neither doth the diſtinction of the two Natures in our Mediatour any way croſſe the unity of his Perſon, although each nature remaineth * intire in it ſelf, and retaineth the properties agreeing thereunto, without any converſion, compoſition, commixtion, or confuſion.

* ἀδιαιρέτως, ἀλῤῥήπτως καὶ ἀσυγχύτως.

When [i] *Moſes* beheld the buſh burning with fire, and yet no whit conſumed, he wondred at the ſight, and ſaid; *I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.* But when God thereupon called unto him out of the midſt of the buſh, and ſaid, *Draw not nigh hither,* and told him who he was; *Moſes* trembled, hid his face, and durſt not behold God. Yet, although being thus warned, we dare not draw ſo nigh; what doth hinder but we may ſtand aloof off, and wonder at this great ſight? [k] *Our God is a conſuming fire*; ſaith the Apoſtle: and a queſtion wee finde propounded in the Prophet. [l] *Who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with the everlaſting burnings?* *Moſes* was not like other Prophets, but [m] God ſpake unto him face to face, as a man ſpeaketh unto his friend: and yet for all that, when hee beſought the Lord that he would ſhew him his glory; hee received this anſwer, [n] *Thou canſt not ſee my face: for there ſhall no man ſee me, and live.* *Abraham* before him, though a ſpecial [o] *friend of God*, and the [p] *father* of the faithfull, the children of God; yet held it a great matter that he ſhould take upon him ſo much as to [q] ſpeak unto God, being *but duſt and aſhes.* Yea, the very Angels themſelves ([r] *which are greater in power and might*) are fain to [s] cover their faces, when they ſtand before him; as not being able to behold the brightneſſe of his glory.

[i] Exod. 3. 2, 3. 5, 6. Act. 7. 31, 32.
[k] Heb. 12. 29.
[l] Eſa. 33. 14.
[m] Numb. 12. 6, 7, 8. Exo. 33. 11.
[n] Exod. 33. 18. 20.
[o] Eſa. 41. 8. 2 Chron. 20. 7. Jam. 2. 23.
[p] Rom. 4. 11. 16. Gal. 3. 7.
[q] Gen. 18. 27.
[r] 2 Pet. 2. 11.
[s] Eſa. 6. 2.

With what aſtoniſhment then may wee behold our duſt and aſhes aſſumed into the undivided unity of Gods own Perſon; and admitted to dwell here, as an inmate, under the ſame roofe; and yet in the midſt of thoſe everlaſting burnings, the buſh to remain unconſumed, and to continue freſh and green for evermore? Yea, how ſhould not wee with *Abraham* rejoyce to ſee this day, wherein not onely our nature in the Perſon of our Lord Jeſus is found to dwell for ever in thoſe everlaſting burnings; but, in and by him, our own perſons alſo are brought ſo nigh thereunto, that [t] God doth ſet his Sanctuary and Tabernacle among us, and dwell with us; and (which is much more) maketh us our ſelves to be the [u] *houſe* and the [x] *habitation*, wherein he is pleaſed to dwell by his Spirit, according to that of the Apoſtle, [y] *Tee are the Temple of the living God, as God hath ſaid; I will dwell in them and walk in them, and I will be their God, and they ſhall be my people.* And that moſt admirable prayer, which our Saviour himſelf made unto his Father in our behalf. [z] *I pray not for theſe alone, but for them alſo which ſhall beleeve on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us; that the world may beleeve that thou haſt ſent me. I in them, and thou in mee, that they may be made perfect in one; and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.*

[t] Levit. 26. 11, 12. Ezek. 37. 26, 27. Revel. 21. 3.
[u] Heb. 3. 6.
[x] Eph. 2. 22.
[y] 2 Cor. 6. 16.
[z] Joh. 17. 20, 21, 22, 23.

To compaſſe this conjunction betwixt God and us, he that was

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to be our [a] JESUS or *Saviour*, muſt of neceſſity alſo be IMMANUEL; which being interpreted is, *God with us:* and therefore in his Perſon to be Immanuel, that is, God dwelling with our fleſh; becauſe he was by his *Office* to to be Immanuel, that is, he who muſt make God to be at one with us. For this being his proper office, to be [b] *Mediatour between God and men*, he muſt partake with both: and being before all eternity conſubſtantiall with his Father, he muſt at the appointed time become likewiſe conſubſtantiall with his children. [c] *Foraſmuch then as the children are partakers of fleſh and bloud; he alſo himſelf likewiſe took part of the ſame*, ſaith the Apoſtle. We read in the Romane hiſtory, that the Sabines and the Romanes joyning battell together, upon ſuch an occaſion as is mentioned in the laſt chapter of the book of *Judges*, of the children of *Benjamin*, catching every man a wife of the daughters of *Shiloh:* the women being daughters to the one ſide, and wives to the other, interpoſed themſelves and took up the quarrell: ſo that by the mediation of theſe, who had a peculiar intereſt in either ſide, and by whoſe means this new alliance was contracted betwixt the two adverſe parties; they who before ſtood upon higheſt tearms of hoſtility, * did not onely entertain peace, but alſo joyned themſelves together into one body, and one ſtate.

God and we were [d] *enemies*; before wee were *reconciled to him by his Son.* Hee that *is to* be [e] *our peace*, and to *reconcile us unto God*, and to *ſlay this enmity*, muſt have an intereſt in both the parties that are at variance, and have ſuch a reference unto either of them, that he may bee able to ſend this comfortable meſſage unto the ſons of men: [f] *Goe to my brethren, and ſay unto them: I aſcend unto my Father, and your Father; and to my God, and your God.* For, as long as [g] *hee is not aſhamed to call us brethren*; [h] *God is not aſhamed to bee called our God.* And his entring of our apparance, in his own name and ours, after this manner; [i] *Behold, I, and the children which God hath given mee*; is a motive ſtrong enough to appeaſe his Father, and to turn his favourable countenance toward us: as on the other ſide, when wee become unruly and prove rebellious children; no reproofe can bee more forcible, nor inducement ſo prevalent (if there remaine any ſparke of grace in us) to make us caſt downe our weapons and yeeld, then this. [k] *Doe ye thus requite the Lord, O fooliſh people and unwiſe? Is not hee thy Father that hath bought thee?* and bought thee, [l] *not with corruptible things, as ſilver and gold, but with the precious bloud* of his own Son?

How dangerous a matter it is to be at ods with God, old *Eli* ſheweth by this main argument. [m] *If one man ſin againſt another, the Judge ſhall judge him: but if a man ſinne againſt the Lord, who ſhall plead* or *intreat for him?* and *Job*, before him. [n] *He is not a man as I am, that I ſhould anſwer him, and we ſhould come together in judgment: neither is there any Days-man* or *Vmpire betwixt us, that might lay his hand upon us both.* If this generall ſhould admit no manner of exception, then were we in a wofull caſe, and had cauſe to weep much more then S. *John* did in the Revelation; when [o] none was found *in heaven, nor in*

[a] Mat.1.21.23. See Anſelms *Cur Deus homo.*
[b] 1 Tim. 2.5.
[c] Heb.2.14.
* *Sic pax facta, fœduſque percuſſu: ſecutaq; res mira dictu, ut relictis ſedibus ſuis novam in Vrbem hoſtes demigrarent, & cum generis ſui avitas opes pro dote ſociarent.* L. Flor. hiſtor. Rom. l. 1. c. 1.
[d] Rom.5.10.
[e] Eph.2.14.16.
[f] John 20.17.
[g] Heb. 2.11.
[h] Heb.11.16.
[i] Heb.2.13.
[k] Deut. 32. 6.
[l] 1 Pet.1.17, 18,19.
[m] 1 Sam.2.25.
[n] Job 9.32,33.
[o] Rev.5.3,4.

in earth, nor under the earth, that *was able to open the book* which he ſaw in the right hand of him that ſate upon the Throne, *neither to looke thereon.* But as S. *John* was wiſhed there, to refrain his weeping; becauſe [p] *the Lyon of the tribe of* Juda, *the root of* David, *had prevailed to open the book, and to looſe the ſeven ſeals thereof:* ſo he himſelf elſewhere giveth the like comfort unto all of us in this particular. [q] *If any ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: and he is a propitiation for our ſins; and not for ours onely, but alſo for the ſins of the whole world.*

[p] Rev.5.5.

[q] 1 Joh.2.1,2.

For as [r] there is *one God*, ſo is there *one Mediatour betweene God and men, the man Chriſt Jeſus: who gave himſelf a ranſome for all*; and in diſcharge of this his office of mediation, as the onely fit umpire to take up this controverſie, was to lay his hand aſwell upon *God* the party ſo highly offended, as upon *Man* the party ſo baſely offending. In things concerning God, the *Prieſthood* of our Mediatour is exerciſed: [s] *For every high Prieſt is taken from among men, and ordained for men in things pertaining to God.* The parts of his Prieſtly function are two; *Satisfaction* and *Interceſſion:* the former whereof giveth contentment to Gods *juſtice*; the latter ſoliciteth his *mercy*, for the application of this benefit to the children of God in particular. Whereby it commeth to paſſe, that God in [t] ſhewing mercy upon whom he will ſhew mercy, is yet for his juſtice no loſer: being both [u] *juſt, and the juſtifier of him which beleeveth in Jeſus.*

[r] 1 Tim.2.5,6.

[s] Heb.5.1. & 2.17.

[t] Rom.9.15,16.

[u] Rom.3.26.

By vertue of his *Interceſſion*, our Mediatour [x] appeareth in the preſence of God for us, and [y] maketh requeſt for us. To this purpoſe, the Apoſtle noteth in the IIIIth. to the *Hebrewes*, I. *That we have a great high Prieſt, that is paſſed into the heavens, Jeſus the Son of God.* (verſ. 14.) II. That *we have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are; yet without ſin.* (verſ. 15.) Betwixt the *having* of ſuch, and the *not having* of ſuch an Interceſſor, betwixt the *heighth* of him in regard of the one, and the *lowlineſſe* in regard of his other nature, ſtandeth the comfort of the poor ſinner. He muſt be ſuch a ſutor as taketh our caſe to heart: and therefore [z] *in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Prieſt.* In which reſpect as it was needfull he ſhould partake with our fleſh and bloud, that he might be tenderly affected unto his brethren: ſo likewiſe for the obtaining of ſo great a ſute, it behoved he ſhould bee moſt dear to God the Father, and have ſo great an intereſt in him, as he might always be ſure to be [a] heard in his requeſts: who therefore could be no other, but he of whom the Father teſtified from heaven; [b] *This is my beloved Son in whom I am well pleaſed.* It was fit our Interceſſor ſhould be Man, like unto our ſelves; that we might [c] *boldly* come to him, *and find grace to help in time of need:* It was fit he ſhould be God, that he might *boldly* goe to the Father, without any way diſparaging him; as being his [d] *fellow*, and [e] *equall.*

[x] Heb.9.24.

[y] Rom.8.34. Heb.7.25.

[z] Heb.2.17.

[a] Joh.11.42.

[b] Mat.3.17.

[c] Heb.4.16.

[d] Zach. 13.7.

[e] Phil.2.6.

But ſuch was Gods *love* to juſtice, and *hatred* to ſinne; that he would not have his *juſtice* ſwallowed up with mercie, nor *ſinne* pardoned

pardoned without the making of fit reparation. And therefore our Mediatour muſt not look to procure for us a ſimple *pardon* without more adoe; but muſt be a [f] *propitiation* for our ſinnes, and redeem us by fine and [g] *ranſome*: and ſo not onely be the maſter of our *requeſts*, to intreat the Lord for us; but alſo take upon him the part of an [h] *Advocate*, to plead full *ſatisfaction* made by himſelf, as our [i] *ſurety*, unto all the debt wherewith we any way ſtood chargeable. Now the *ſatisfaction* which our ſurety bound himſelf to perform in our behalfe, was of a double *debt*: the principall, and the acceſſorie. The principall debt is obedience to Gods moſt holy Law: which man was bound to pay as a perpetuall tribute to his Creator, although he had never ſinned; but, being now by his own default become bankrupt, is not able to diſcharge in the leaſt meaſure. His ſurety therefore being to ſatisfie in his ſtead, none will bee found fit to undertake ſuch a payment, but he who is both God and Man.

[f] ἱλασμὸς, Rom. 3. 25. 1 Joh. 2. 2. & 4. 10.
[g] λύτρον ἀντὶ πολλῶν. Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων. 1 Tim. 2. 6. Job 33. 24.
[h] 1 Joh. 2. 1.
[i] Heb. 7. 22.

Man it is fit he ſhould bee, becauſe Man was the party that by the articles of the firſt Covenant was tyed to this obedience; and it was requiſite that, [k] as by one mans diſobedience many were made ſinners, ſo by the obedience of one man likewiſe many ſhould be made righteous. Again, if our Mediatour were onely God, he could have performed no obedience (the Godhead being free from all manner of ſubjection:) and if he were a bare man, although he had been as perfect as *Adam* in his integrity, or the Angels themſelves; yet being left unto himſelfe amidſt all the temptations of Satan and this wicked world, he ſhould be ſubject to fall, as they were: or if he ſhould hold out, as [l] *the elect Angels* did; that muſt have been aſcribed to the *grace* and favour of an other: whereas the giving of ſtrict ſatisfaction to Gods *juſtice* was the thing required in this behalf. But now being God, as well as Man, he by his own [m] *eternall Spirit* preſerved himſelf without ſpot: preſenting a far more ſatisfactory obedience unto God, then could have poſſibly been performed by *Adam* in his integrity.

[k] Rom. 5. 19.
[l] 1 Tim. 5. 21.
[m] Heb. 9. 14.

For, beſide the infinite difference that was betwixt both their *Perſons*, which maketh the actions of the one beyond all compariſon to exceed the worth and value of the other: we know that *Adam* was not able to make himſelfe holy; but what holineſſe he had, he received from him who created him according to his owne image: ſo that whatſoever obedience *Adam* had performed, God ſhould have [n] eaten but of the fruit of the vineyard which himſelfe had planted; and [o] *of his own* would all that have been, which could be given unto him. But Chriſt did himſelf ſanctifie that humane nature which he aſſumed; according to his own ſaying, *Joh. 17. 19. For their ſakes I ſanctifie my ſelf*: and ſo out of his own peculiar ſtore did he bring forth thoſe precious treaſures of holy obedience, which for the ſatisfaction of our debt he was pleaſed to tender unto his Father. Againe, if *Adam* had [p] done all things which were commanded him, hee muſt for all that have ſaid: *I am an unprofitable ſervant; I have done that which was my duty to doe*: whereas in

[n] 1 Cor. 9. 7.
[o] 1 Chronic. 29. 14. 16. τὰ σὰ ἐκ τῶν σῶν.
[p] Luk. 17. 10.

in the voluntary obedience, which Christ subjected himself unto, the case stood far otherwise.

q Joh.14.18. True it is, that if we respect him in his humane nature, q *his Father is greater then he*; and he is his Fathers r *servant*: yet in that he said, and most truly said, *that God was his Father*, s the Jews did rightly infer from thence, that he thereby *made himself equall with God*; and t the Lord of Hosts himselfe hath proclaimed him to bee *the man* that is *his fellow*. Being such a man therefore, and so highly born; by the priviledge of his birth-right, hee might have claimed an exemption from the ordinary service whereunto all other men are tyed: and by being u the Kings Son, have freed himself from the payment of that tribute which was to be exacted at the hands of Strangers. When x the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our natute into the highest pitch of dignitie, by admitting it into the unity of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself down y at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be; when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assumed nature, he z *shall be subject unto him that put all* other *things under him.*

r Isa.53.11. Mat.12.18.
s Joh.5.18.
t Zach.13.7.
u Mat.17.25, 26.
x Heb.1.6.
y Heb.12.2.
z 1 Cor.15.27.

Thus the Son of God, if he had minded onely his own things, might at the very first have attained unto the joy that was set before him: but a looking *on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the priviledge of a Son, but taking upon him *the form of a* mean *servant*. Whereupon in the dayes of his flesh, hee did not serve as an honourable Commander in the Lords host, but as an ordinary soldier: he *made himself of no reputation*, for the time as it were * emptying himself of his high state and dignity; *hee humbled himself, and became obedient* untill his death; being content all his life long to be b *made under the Law*: yea, so farre, that as he was sent c *in the likenesse of sinfull flesh*, so he disdained not to subject himself unto that Law, which properly did concern *sinfull flesh*. And therefore howsoever *Circumcision* was by right appliable onely unto such as were d *dead in their sins, and the uncircumcision of their flesh*; yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not onely to testifie his communion with the Fathers of the old Testament; but also by this means to tender unto his Father a bond, signed with his own bloud, whereby he made himself in our behalf a debtor unto the whole Law. *For I testifie* (saith e the Apostle) *to every man that is circumcised, that he is a debtor to the whole Law.*

a Phil.2.vers. 4, 5, 7, 8.
* ἑαυτὸν ἐκένωσε. Phil.2.7.
b Gal.4.4.
c Rom. 8. 3.
d Col.2.11.13.
e Gal.5.3.

In like manner *Baptisme* appertained properly unto such as were defiled, and had need to have their f sins washed away: and therefore when all the land of *Judea* and they of *Jerusalem* went out unto *John*, they g *were all baptized of him in the river* Jordan, *confessing*

f Act.22.16.
g Mat.3.6. Mark 1.5.

feſsing their ſinnes. Among the reſt came our Saviour alſo: but the *Baptiſt* conſidering that he had need to be baptized by Chriſt, and Chriſt no need at all to be baptized by him, refuſed to give way unto that action; as altogether unbefitting the ſtate of that immaculate Lambe of God, who was to take away the ſinne of the World. Yet did our Mediatour ſubmit himſelf to that ordinance of God alſo: not onely to teſtifie his communion with the Chriſtians of the new Teſtamens; but eſpecially (which is the reaſon yeelded by himſelfe) becauſe [h] *it became him thus to fulfill all righteouſneſſe.* And ſo having fulfilled all righteouſneſſe, whereunto the meaneſt man was tyed, in the days of his pilgrimage (which was more then he needed to have undergone, if he had reſpected only himſelf:) the works which he performed were truly workes of *ſupererogation*, which might be put upon the account of them whoſe debt hee undertook to diſcharge; and being performed by the Perſon of the Son of God, muſt in that reſpect not onely be equivalent, but infinitely over-value the obedience of *Adam* and all his poſterity, although they had remained in their integrity, and continued untill this houre, inſtantly ſerving God day and night. And thus for our main and principall debt of Obedience, hath our Mediatour given ſatisfaction unto the Juſtice of his Father; with [i] *good meaſure, preſſed down, ſhaken together, and* [k] *running over.*

[h] Mat.3.15.

[i] Luk. 6.38.

But beſide this, we were lyable unto another debt; which wee have incurred by our default, and drawne upon our ſelves by way of forfeiture and *nomine pœnæ.* For as [k] Obedience is a due *debt*, and Gods ſervants in regard thereof are truly *debters:* ſo likewiſe is ſinne a [l] *debt*, and ſinners [m] *debters*, in regard of the penalty due for the default. And as the payment of the debt which commeth *nomine pœnæ*, diſchargeth not the tenant afterwards from paying his yearly rent, which of it ſelf would have been due, although no default had been committed: ſo the due payment of the yearly rent, after the default hath been made, is no ſufficient ſatisfaction for the penalty already incurred. Therefore our ſurety, who ſtandeth chargeable with all our debts, as he maketh payment for the one by his *Active*, ſo muſt he make amends for the other by his *Paſsive* obedience: he muſt firſt [n] ſuffer, and then enter into his glory. [o] *For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect* (that is, a perfect accompliſher of the worke which he had undertaken) *through ſufferings.*

[k] Luk. 17.10. Rom. 8.12. Gal.5.3.

[l] Matth.6.12, compared with Luk. 11. 4.

[m] ὀφειλέται. Luk.13.4. Mat.13.16.

[n] Luk.24.26.

[o] Heb. 2. 10.

The Godhead is of that infinite perfection, that it cannot poſſibly be ſubject to any paſſion. He therefore that had no other nature but the Godhead, could not pay ſuch a debt as this; the diſcharge whereof conſiſted in ſuffering and dying. It was alſo fit, that Gods juſtice ſhould have been ſatisfied in that nature which had tranſgreſſed; and that the ſame nature ſhould

o Heb.2,14,15. suffer the punishment, that had committed the offence. p *Forasmuch then as the children were partakers of flesh and bloud, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life time subject to bondage.* Such and so great was the love of God the Fa-
q Rom.8.12. ther toward us, that q *he spared not his own Sonne, but delivered him up for us all:* and so transcendent was the love of the Son of God toward the sons of men, that he desired not to be spared; but rather then they should lie under the power of death, was of himself most willing to suffer death for them: which seeing in that infinite nature, which by eternall generation hee received from his Father, he could not doe, he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himself, wherein he might
r Phil. 2.8. r *become obedient unto death, even the death of the crosse,* for our
s Heb.10.5.7. redemption. And therefore s when hee commeth into the world, he saith unto his Father, *A body hast thou fitted me; Lo, I come*
t Ib.ver.9,10. *to doe thy will O God.* By the which will (saith the t Apostle) *wee are sanctified, through the offering of the body of Jesus Christ once for all.*

Thus we see it was necessary for the satisfaction of this debt, that our Mediatour should be Man: but he that had no more in him then a Man, could never be able to goe through with so great a work. For if there should be found a Man as righteous as *Adam* was at his first creation, who would be content to suffer for the offence of others: his suffering possibly might serve for the redemption of one soul; it could be no sufficient ransome for those
u Rev.7.9. u innumerable multitudes that were to be x *re-*
x Rev.5.9. *deemed to God out of every kindred, and tongue, and people, and nation.* Neither could any Man or Angel be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once bee laid upon him. Yea,
y Esa. 11.2. the very powers of Christ himself, upon whom y *the spirit of might did rest*, were so shaken in this sharp encounter; that he, who was the most accomplisht pattern of all fortitude, stood
z Mark 14.33. Luk. 22.44. z *sore amazed*, and a *with strong crying and tears* prayed that, b *if*
a Heb.5.7. *it were possible, the houre might passe from him.*
b Mark 14,35. 36. c This man therefore being to offer one sacrifice for sins for
c Heb.10.12. ever; to the burning of that sacrifice he must not onely bring
d Cant.8.6. the d coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must add there-
e Esa. 33.14. unto those e everlasting burnings also, even the flames of his
f Heb. 9.14. most glorious Deity: and therefore f *through the eternall Spirit* must he *offer himself without spot unto God*; that hereby he might
g Ib. ver.12. g obtain for us an *eternall redemption.* The bloud whereby the
h Act. 20.28. Church is purchased, must bee h *Gods own bloud:* and to that
i 1 Cor.2.8. end must i *the Lord of glory be crucified*; k *the Prince* and author
k Act.3.15. *of life be killed*; he l whose eternall *generation no man can de-*
l Esa. 53.8. *clare,*

clare, be cut off out of the land of the living; and *the man* that is Gods own *fellow be* thus *ſmitten*; according to that vvhich God himſelfe foretold by his Prophet. [m] *Awake, O ſword, againſt my ſhepherd, and againſt the man* that is *my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered.* The people of *Iſrael*, we read, did ſo value the life of *David* their King, that they counted him to be worth [n] *tenne thouſand* of themſelves: how ſhall we then value of [o] *Davids Lord*; [p] who is *the bleſſed and onely Potentate, the King of kings, and Lord of lords?* It was indeed our nature that ſuffered; but he that ſuffered in that nature, [q] *is over all, God bleſſed for ever*: and for ſuch a Perſon to have ſuffered but one houre, was more then if all other perſons had ſuffered ten thouſand millions of years.

[m] Zach.13.7. with Matth. 26.31.
[n] 2 Sam.18.3.
[o] Mat.22.43, 44.
[p] 1 Tim.6.15. Rev.19.16.
[q] Rom.9.5.

But put caſe alſo, that the life of any other ſingular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be ſufficient to doe the deed, unleſſe he that had power to lay it down had power likewiſe to take it up again. For, to be detained always in that *priſon* [r] *from whence there is no comming out before the payment of the uttermoſt farthing*; is to lie always under execution, and to quit the plea of that full payment of the debt wherein our ſurety ſtood engaged for us. And therefore the Apoſtle upon that ground doth rightly conclude; that [ſ] *if Chriſt be not raiſed, our faith is vaine, we are yet in our ſinnes*: and conſequently, that as he muſt be [t] *delivered* to death *for our offences*, ſo he muſt be *raiſed again for our juſtification.*

[r] Matth. 5.26.
[ſ] 1 Cor.15.17.
[t] Rom.4.25.

Yea, our Saviour himſelf, knowing full well what he was to undergoe for our ſakes, told us before-hand, that the *Comforter* whom hee would ſend unto us, ſhould [u] *convince the world*, that is, fully ſatisfie the conſciences of the ſons of men, concerning that [x] everlaſting *righteouſneſſe*, which was to bee brought in by him, upon this very ground: *Becauſe I goe to my Father, and ye ſee mee no more.* For if he had broken priſon, and made an eſcape, the payment of the debt, which as our ſurety he took upon himſelf, being not yet ſatisfied; he ſhould have been ſeen here again: Heaven would not have held him, more then Paradiſe did *Adam*, after hee had fallen into Gods debt and danger. But our Saviour raiſing himſelfe from the dead, preſenting himſelf in Heaven before him unto whom the debt was owing, and maintaining his ſtanding there, hath hereby given good proof, that he is now a free man, and hath fully diſcharged that debt of ours for vvhich he ſtood committed. And this is the evidence we have to ſhew of that *righteouſneſſe*, whereby we ſtand juſtified in Gods ſight: according to that of the Apoſtle. [y] *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us.*

[u] Joh.16.10.
[x] Dan. 9.24.
[y] Rom.8.33, 34.

Now although an ordinary man may eaſily part with his life;

yet doth it not lie in his power to reſume it again at his own will and pleaſure. But he that muſt doe the turn for us, muſt be able to ſay as our JESUS did, [x] *I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again:* and in another place; [a] *Deſtroy this Temple, and in three days I will raiſe it up*; ſaith he unto the Jews, *ſpeaking of the Temple of his body.* An humane nature then he muſt have had, which might be ſubject to diſſolution: but being once diſſolved, hee could not by his own ſtrength (which was the thing here neceſſarily required) raiſe it up again; unleſſe he had [b] *declared* himſelfe *to be the Son of God with power, by the reſurrection from the dead.* The *Manhood* could ſuffer, but not overcome the ſharpneſſe of death: the *Godhead* could ſuffer nothing, but overcome any thing. He therefore that was both to ſuffer and to overcome death for us, muſt be partaker of both natures: that [c] *being put to death in the fleſh*, he might be able alſo to *quicken* himſelf by his own Spirit.

[x] Joh.10.17, 18.

[a] Joh.2.19.21.

[b] Rom.1.4.

[c] 1 Pet.3.18.

And now are wee come to that part of Chriſts mediation, which concerneth the conveyance of [d] *the redemption of* this *purchaſed poſſeſſion* unto the ſons of men. A dear purchaſe indeed, which was to be redeemed with no leſſe price then the bloud of the Son of God: but what ſhould the purchaſe of a ſtranger have been to us? or what ſhould we have been the better for all this; if we could not derive our deſcent from the purchaſer, or raiſe ſome good title whereby we might eſtate our ſelves in his purchaſe? Now this was the manner in former time in *Iſrael*, concerning redemptions: that unto him who was the next of kinne belonged the right of being [e] *Goël*, or the *Redeemer*. And *Job* had before that left this glorious profeſſion of his faith unto the perpetuall memory of all poſterity. [f] *I know that my Goël* or *Redeemer liveth, and at the laſt ſhall ariſe upon the duſt* (or, *ſtand upon the earth.*) *And after this my skin is ſpent; yet in my fleſh ſhall I ſee God. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another* for me. Whereby we may eaſily underſtand, that his and our Redeemer was to be the inviſible God; and yet in his aſſumed fleſh made viſible even to the bodily eyes of thoſe whom he redeemed. For if he had not thus aſſumed our *fleſh*; how ſhould we have been of his bloud, or claimed any kindred to him? and unleſſe the *Godhead* had by a perſonall union been unſeparably conjoyned unto that fleſh; how could he therein have been accounted our *next* of kinne?

[d] Eph.1.14.

[e] Ruth.3.12.& 4.ver.1.3,4.7.

[f] Job 19.25, 26,27.

For the better clearing of which laſt reaſon; we may call to minde that ſentence of the Apoſtle. [g] *The firſt man is of the earth earthy: the ſecond man is the Lord from heaven.* Where, notwithſtanding there were many millions of men in the world betwixt theſe two; yet we ſee our Redeemer reckoned *the ſecond man*: and why? but becauſe theſe two were the only men who could be accounted the prime fountains from whence all the reſt of mankind

[g] 1 Cor.15.47.

mankind did derive their exiſtence and beeing. For as all men in the world by mean deſcents doe draw their firſt originall *from the firſt man:* ſo in reſpect of a more immediate influence of efficiency and operation doe they owe their beeing unto *the ſecond man,* as he is *the Lord from heaven.* This is Gods own language unto *Jeremy,* [h] *Before I formed thee in the belly, I knew thee;* and this is *Davids* acknowledgement, for his part; [i] *Thy hands have made me and faſhioned me;* [k] *thou haſt covered me in my mother womb:* [l] *thou art he that took me out of my mothers bowels:* and *Jobs,* for his alſo. [m] *Thy hands have made mee and faſhioned mee together round about: thou haſt clothed me with skin and fleſh, and haſt fenced me with bones and ſinews:* and the [n] Apoſtles, for us all: *In him we live, and move, and have our beeing:* who inferreth alſo thereupon, both that *we are the off-ſpring* or *generation of God;* and that *he is not far from every one of us.* This being to be admitted for a moſt certain truth (notwithſtanding the oppoſition of all gain-ſayers) that * God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, *if* [o] *by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteouſneſſe, ſhall reigne in life by one, Jeſus Chriſt.* Conſidering that this *ſecond* man is not onely as univerſall a principle of all our beeings, as was that *firſt,* and ſo may ſuſtain the common perſon of us all, as well as he; but is a farre more immediate agent in the production thereof: not, as the *firſt,* ſo many generations removed from us, but more neere unto us then our very next progenitours; and in that regard juſtly to be accounted our *next* of kinne, even before them alſo.

[h] Jer. 1.5.
[i] Pſal. 119.73.
[k] Pſal. 139.13.
[l] Pſal. 71.6.
[m] Job 10.8.11.
[n] Act. 17.27, 28, 29.
* See Bradwardin. de cauſâ Dei, l. 1. c. 3. & 4.
[o] Rom. 5.17.

Yet is not this ſufficient neither: but there is an other kind of generation required, for which we muſt be beholding unto *the ſecond man, the Lord from heaven;* before we can have intereſt in this purchaſed *Redemption.* For as the guilt of the *firſt mans* tranſgreſſion is derived unto us by the meanes of carnall generation: ſo muſt the benefit of the *ſecond mans* obedience be conveyed unto us by ſpirituall regeneration. And this muſt be laid down as a moſt undoubted verity; that, [p] *except a man be born again, hee cannot ſee the kingdome of God;* and that every ſuch muſt be [q] *born, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God.* Now, as our Mediatour in reſpect of the Adoption of Sons, which he hath procured for us, [r] is not aſhamed to call us *Brethren:* ſo in reſpect of this nevv birth, whereby hee begetteth us to a ſpirituall and everlaſting life, he diſdaineth not to own us as his *Children.* [s] When *thou ſhalt make his ſeed an offering for ſin, he ſhall ſee his ſeed:* ſaith the Prophet *Eſaias.* [t] *A ſeed ſhall ſerve him; it ſhall be accounted to the Lord for a generation:* ſaith his Father *David* likewiſe of him. And he himſelfe, of himſelfe: [u] *Behold I, and the children which God hath given mee.* Whence the Apoſtle deduceth this

[p] Joh. 3.3.
[q] Joh. 1.13.
[r] Heb. 2.11.
[s] Eſa. 53.10.
[t] Pſalm. 22.30.
[u] Heb. 2.13.

conclusion: [x] *Forasmuch then as the children are partakers of flesh and bloud, he also himselfe likewise took part of the same.* He himself, that is, he who was God equall to the Father: for who else was able to make this [y] *new creature*, but the same [z] God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new [a] babes being to be [b] *born of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

[x] Ibid. ver. 14.

[y] 2 Cor. 5. 17. Eph. 2. 10. Gal. 6. 15.

[z] Joh. 1. 13. Jam. 1. 18. 1 Pet. 1. 3. 1 Joh. 5. 1.

[a] ἀγεννήματα βρέφη. 1 Pet. 2. 2. with 1. 22.

[b] Joh. 3. vers. 5, 6, 8.

For the further opening of which mystery (which went beyond the apprehension of [c] *Nicodemus*, though a *master of Israel*) wee are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his own sons pourtraicture to the life (as we say:) yet because there is no true life in it, but a likenesse onely; he can not be said to be the begetter of his picture, as he is of his Son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like:

[c] Ibid. ver. 4. 9, 10.

——*nec imbellem feroces*
Progenerant aquilæ columbam.

Now touching our spirituall death and life, these sayings of the Apostle would be thought upon. [d] *We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* [e] *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ.* [f] *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* [g] *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applyed.

[d] 1 Cor. 5. 14, 15.

[e] Eph. 2. 4, 5.

[f] Col. 2. 13.

[g] Gal. 2. 20.

Our Physitian therefore must not onely be able to restore us unto

unto health, but unto life it ſelfe: which none can doe but the Father, Son, and holy Ghoſt; one God, bleſſed for ever. To which purpoſe, theſe paſſages of our Saviour alſo are to be conſidered. [h] *As the Father hath life in himſelf: ſo hath he given to the Son to have life in himſelf.* [i] *As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.* [k] *I am the living bread, which came down from heaven; if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.* The ſubſtance whereof is briefly comprehended in this ſaying of the Apoſtle: [l] *The laſt* Adam *was made a quickening ſpirit.* An *Adam* therefore and perfect Man muſt he have been; that his fleſh, given for us upon the Croſſe, might bee made the conduict to convey life unto the world: and *a quickening ſpirit* he could not have been, unleſſe hee were *God*, able to make that fleſh an effectuall inſtrument of life by the operation of his bleſſed Spirit. For, as himſelf hath declared, [m] *It is the Spirit that quickneth*; without it, *the fleſh would profit nothing.*

As for the point of ſimilitude and likeneſſe: we read of *Adam*, after his fall, that he [n] *begat* a ſon *in his own likeneſſe, after his image:* and generally, as well touching the carnall as the ſpirituall generation, our Saviour hath taught us this leſſon, [o] *That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.* Whereupon the Apoſtle maketh this compariſon betwixt thoſe who are born of that firſt man, who is of the earth earthy, and of the ſecond man, who is the Lord from heaven. [p] *As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly: and as wee have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.* We ſhall indeed hereafter bear it in full perfection: when [q] *the Lord Jeſus Chriſt ſhall change our baſe body, that it may be faſhioned like unto his glorious body; according to the working, whereby he is able even to ſubdue all things unto himſelf.* Yet in the mean time alſo, ſuch a conformity is required in us unto that heavenly man, that [r] *our converſation muſt be in heaven, whence we look for* this *Saviour:* and that we muſt [s] *put off, concerning the former converſation, that old man, which is corrupt according to the deceitfull luſts, and be renued in the ſpirit of our mind; and put on the new man, which after God is created in righteouſneſſe and true holineſſe.* For as in one particular point of domeſticall authority, [t] *the Man* is ſaid to be *the image and glory of God*, and the *Woman the glory of the Man*: ſo in a more univerſall manner is *Chriſt* ſaid to bee [u] *the image of God*, even [x] *the brightneſſe of his glory, and the expreſſe image of his perſon*; and we [y] *to be conformed to his image, that he might be the firſt-born among* thoſe *many brethren*, who in that reſpect are accounted [z] *the glory of Chriſt.*

We read in the holy ſtory, that God [a] *took of the ſpirit which was upon* Moſes, *and gave it unto the ſeventy Elders*; that they might

[h] Joh.5.26. [i] Joh.6.57. [k] Ibid. ver.51. [l] 1 Cor.15.45. [m] Joh.6.63. [n] Gen.5.3. [o] Joh.3.6. [p] 1 Cor.15.48,49. [q] Phil.3.21. [r] Ibid. ver.20. [s] Eph.4.22,23,24. [t] 1 Cor.11.7. [u] 2 Cor.4.4. [x] Heb.1.3. [y] Rom.8.29. [z] 2 Cor.8.23. [a] Num.11.17.25.

bear the burden of the people with him, and that hee might not bear it, as before hee had done, himſelf alone. It may bee, his burden being thus lightned, the abilities that were left him for government were not altogether ſo great, as the neceſſity of his former imployment required them to have been: and in that regard, vvhat vvas given to his aſſiſtants, might perhaps bee ſaid to bee taken from him. But wee are ſure the caſe was otherwiſe in him of whom now wee ſpeak: unto whom [b] *God did not* thus *give the Spirit by meaſure.* And therefore although ſo many millions of beleevers doe continually receive this [c] *ſupply of the Spirit of Jeſus Chriſt*; yet neither is that fountain any way exhauſted, nor the plenitude of that well-ſpring of grace any whit impaired or diminiſhed: it being Gods pleaſure, [d] *That in him ſhould all fulneſſe dwell*; and that [e] *of his fulneſſe all wee ſhould receive, grace for grace.* That as in the naturall generation there is ſuch a correſpondence in all parts betwixt the begetter and the Infant begotten; that there is no member to bee ſeen in the Father, but there is the like anſwerably to bee found in the Childe, although in a farre leſſe proportion; ſo it falleth out in this ſpirituall, that for every grace which in a moſt eminent manner is found in Chriſt, a like grace will appeare in Gods Childe, although in a far inferiour degree; ſimilitudes and likeneſſes being defined by the Logicians to bee compariſons made in *quality*, and not in *quantity*.

[a] Joh.3.34.
[c] Philip.1.19.
[d] Col.1.19.
[e] Joh.1.16.

Wee are yet further to take it into our conſideration, that by thus enlivening and faſhioning us according to his own image, Chriſts purpoſe was not to raiſe a ſeed unto himſelf diſperſedly and diſtractedly, but to [f] *gather together in one, the Children of God that were ſcattered abroad*; yea and to [g] *bring all unto one head by himſelfe, both them which are in Heaven and them which are on the Earth.* That as in the Tabernacle, [h] *the vail divided between the Holy place and the moſt Holy*; but the curtaines which covered them both were ſo coupled together with the taches, that it might ſtill [i] *bee one Tabernacle*: ſo the Church Militant and Triumphant, typified thereby, though diſtant as farre the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Jeſus Chriſt; [k] *In whom all the building fitly framed together groweth unto an holy Temple in the Lord*, and *in whom all of us are builded together for an habitation of God through the Spirit.*

[f] Joh.11.52.
[g] Epheſ.1.10.
[h] Exod.26.33.
[i] Ibid.ver.6.& 11.
[k] Epheſ.2.21. 22.

The bond of this myſticall union betwixt Chriſt and us (as [l] elſewhere hath more fully been declared) is on his part that [m] *quickning Spirit*, which being in him as the Head, is from thence diffuſed to the ſpirituall animation of all his Members: and on our part [n] *Faith*, which is the prime act of life wrought in thoſe who are capable of underſtanding by that ſame Spirit. Both whereof muſt bee acknowledged to bee of ſo high a nature, that none could poſſibly by ſuch ligatures knit up ſo admirable a body, but hee that was God Almighty. And therefore although wee did ſuppoſe ſuch a man might bee found who ſhould perform the

[l] Sermon to the Commons houſe of Parliament, *ann.* 1620
[m] Joh.6..63. 1 Cor.6.17. & 15.45. Philip.2.1. Rom.8.9. 1 Joh.3.24.& 4.13.
[n] Gal.2.20.& 5.5.& 3.11. Epheſ.3.17.

the Law for us, ſuffer the death that was due to our offence and overcome it; yea, and whoſe obedience and ſufferings ſhould be of ſuch value, that it were *ſufficient* for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unleſſe that Man had been able to ſend Gods Spirit to apply the ſame unto us.

Which as no bare Man or any other Creature whatſoever can doe; ſo for *Faith* wee are taught by S.[o] *Paul*, that it is the *operation of God*, and a *work of* his *power*, even of that ſame power wherewith Chriſt himſelf was raiſed from the dead. Which is the ground of that prayer of his, that the [p] eyes of our underſtanding being enlightned, wee might know *what is the exceeding greatneſſe of his power to us-ward who beleeve; according to the working of his mighty power, which hee wrought in Chriſt when hee raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all Principality, and Power, and Might, and every Name that is named not onely in this World, but alſo in that to come: and hath put all things under his feet, and gave him to bee head over all things to the Church, which is his body, the fulneſſe of him that filleth all in all.*

[o] Col. 2. 12. 2 Theſſ. 1. 11.

[p] Epheſ. 1. 19, 20. &c.

Yet was it fit alſo, that this *Head* ſhould bee of the ſame nature with the *Body* which is knit unto it: and therefore that hee ſhould ſo bee God, as that hee might partake of our Fleſh likewiſe. [q] *For wee are members of his body,* ſaith the ſame Apoſtle; *of his fleſh, and of his bones.* And, [r] *except yee eate the fleſh of the Son of man,* ſaith our Saviour himſelf, *and drink his blood; yee have no life in you.* [ſ] *Hee that eateth my fleſh, and drinketh my blood, dwelleth in mee, and I in him.* Declaring thereby, *firſt*, that by this myſticall and ſupernaturall union, wee are as truely conjoyned with him, as the meate and drink wee take is with us; when by the ordinary work of Nature, it is converted into our own ſubſtance. *Secondly*, that this conjunction is immediately made with his humane nature. *Thirdly*, that the [t] *Lamb ſlaine,* that is, [u] *Chriſt crucified,* hath by that death of his, made his fleſh broken, and his blood powred out for us upon the Croſſe, to bee fit food for the ſpirituall nouriſhment of our ſoules; and the very well-ſpring from whence, by the power of his Godhead, all life and grace is derived unto us.

[q] Epheſ. 5. 30.

[r] Joh. 6. 53.

[ſ] Ibid. ver. 56.

[t] Rev. 5. 12. & 13. 8.

[u] 1 Cor. 1. 23. & 2. 2.

Upon this ground it is, that the Apoſtle telleth us, that wee [x] *have boldneſſe to enter into the Holyeſt by the blood of Jeſus; by a new and living way which hee hath conſecrated for us through the vaile, that is to ſay, his fleſh.* That as in the Tabernacle, there was no paſſing from the Holy to the moſt Holy place, but by the vaile: ſo now there is no paſſage to bee looked for from the Church Militant to the Church Triumphant, but by the *fleſh* of him, who hath ſaid of himſelf; [y] *I am the way, the truth and the life, no man commeth unto the Father but by mee.* Jacob in his dream beheld [z] *a ladder ſet upon the Earth, the top whereof reached to Heaven, and the Angels of God aſcending and deſcending on it,* the *Lord* himſelf *ſtanding*

[x] Heb. 10. 19, 20

[y] Joh. 14. 6.

[z] Gen. 28. 12, 13.

ding above it. Of which viſion none can give a better interpretation then hee, who was prefigured therein, gave unto *Nathaniel.*

[a] Joh.1.51. [a] *Hereafter you ſhall ſee Heaven opened, and the Angels of God aſcending and deſcending upon the Son of man.* Whence wee may well collect, that the onely meanes whereby God ſtanding above, and his *Iſrael* lying here below are conjoyned together, and the onely ladder vvhereby Heaven may bee ſcaled by us, is the *Son of man*, the type of whoſe fleſh, the *veile*, vvas therefore commanded to bee [b] made vvith *Cherubims*; to ſhevv that wee come [c] *to an innumerable company of Angels*, when wee come *to Jeſus, the Mediatour of the New Teſtament*: who as the Head of the Church hath power to [d] *ſend forth all thoſe miniſtring ſpirits, to miniſter for them who ſhall bee Heirs of ſalvation.*

[b] Exod.26.31. & 36.35.
[c] Heb.12.22.
[d] Heb.1.14.

Laſtly, wee are to take into our conſideration, that as in things concerning God, the main execution of our Saviours *Prieſthood* doth conſiſt; ſo in things concerning man, hee exerciſeth both his *Propheticall* Office, whereby hee openeth the will of his Father unto us, and his *Kingly*, whereby hee ruleth and protecteth us. It was indeed a part of [e] the *Prieſts* office in the Old Teſtament, to inſtruct the people in the Law of God, and yet were [f] they diſtinguiſhed from *Prophets*: like as in the New Teſtament alſo, [g] *Prophets* as well as *Apoſtles*, are made a different degree from ordinary *Paſtours* and *Teachers*, who received not their doctrine by immediate inſpiration from Heaven; as thoſe other [h] *Holy men of God* did, *who ſpake as they were moved by the holy Ghoſt.* Whence S. *Paul* putteth the Hebrews in minde, that *God who* [i] *in ſundry parts and in ſundry manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt dayes ſpoken unto us by his Son* Chriſt Jeſus: whom therefore hee ſtileth [k] *the Apoſtle*, as vvell as *the High Prieſt of our profeſſion*; *who was faithfull to him that appointed him, even as* Moſes *was in all his houſe.*

[e] Deut.33.10. Hagg.2.11. Mal. 2.7.
[f] Eſa.28.7. Jer. 6.13.& 8.10. & 14.18.& 23 11.33,34.Lam. 2.10.
[g] Epheſ. 4.11.
[h] 2 Pet.1.21.
[i] πολυμερῶς καὶ πολυτρόπως. Heb. 1.1.
[k] Heb.3.1,2.

Now *Moſes*, wee know, had a ſingular preheminence above all the reſt of the Prophets: according to that ample teſtimony which God himſelf giveth of him. [l] *If there bee a Prophet among you, I the Lord will make my ſelf known unto him in a viſion, and will ſpeak unto him in a dream. My ſervant* Moſes *is not ſo, who is faithfull in all mine houſe: with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold.* And therefore wee finde, that our Mediatour in the execution of his Propheticall office is in a more peculiar manner likened unto *Moſes*: which hee himſelf alſo did thus foretell. [m] *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto mee; unto him yee ſhall hearken. According to all that thou deſiredſt of the Lord thy God in* Horeb, *in the day of the aſſembly, ſaying, Let mee not heare again the voyce of the Lord my God; neither let mee ſee this great fire any more, that I dye not. And the Lord ſaid unto mee, They have well ſpoken, that which they have ſpoken. I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his*

[l] Num.12.6,7, 8.
[m] Deut. 18.15, 16,&c.Act.3. 22,23.

his mouth, and hee ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſſe, that whoſoever will not hearken unto my words, which hee ſhall ſpeak in my Name, I will require it of him.

Our *Prophet* therefore muſt bee a Man raiſed from among his Brethren the *Iſraelites*, ([n] *of whom, as concerning the fleſh*, hee came) who was to perform unto us, that which the Fathers requeſted of *Moſes*: [o] *Speak thou to us, and wee will hearke; but let not God ſpeak with us, leſt wee die.* And yet (that in this alſo wee may ſee, how our Mediatour had the preheminence) [p] when *Aaron*, and all the children of *Iſrael* were to receive from the mouth of *Moſes* all that the Lord had ſpoken with him in Mount *Sinai*, *they were afraid to come nigh him*, by reaſon of the glory of his ſhining countenance: ſo that hee was fain to put a *vaile* over his face, while hee ſpake unto them that which hee was commanded. But that which for a time was thus [q] *made glorious, had no glory in reſpect of the glory that excelleth*; and both the glory thereof, and the *vaile* which covered it, are now aboliſhed in *Chriſt*: the vaile of whoſe fleſh doth ſo overſhadow [r] *the brightneſſe of his glory*, that yet under it wee may [s] *behold his glory, as the glory of the onely begotten of the Father*; yea, and [t] *wee all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.*

[n] Rom. 9. 5.
[o] Exod. 20. 19. Deut. 5. 25. 27.
[p] Exod. 34. 30, 32, 33.
[q] 2 Cor. 3. 7, 10, 11, 13.
[r] Heb. 1. 3.
[s] Joh. 1. 14.
[t] 2 Cor. 3. 11.

And this is daily effected by the power of the Miniſtery of the Goſpel, inſtituted by the authority, and ſeconded by the power, of this our great Prophet: whoſe tranſcendent excellency beyond *Moſes*, (unto whom, in the execution of that function, hee was otherwiſe likened) is thus ſet forth by the Apoſtle. [u] Hee is *counted worthy of more glory then* Moſes, *in as much as hee who hath builded the houſe hath more honour then the houſe. For every houſe is builded by ſome one: but hee that built all things is God. And* Moſes *verily was faithfull in all his houſe, as a ſervant, for a teſtimony of thoſe things which were to bee ſpoken after: but Chriſt, as the Son, over his own houſe.* [x] This houſe of God is no other then *the Church of the living God*: whereof as hee is the onely *Lord*, ſo is hee alſo properly the onely *Builder*. Chriſt therefore being both the *Lord* and the [y] *Builder* of his Church, muſt bee God as well as Man; which is the cauſe, why wee finde all the ſeverall manſions of this [z] *great houſe* to carry the title indifferently of the [a] *Churches of God*, and the [b] *Churches of Chriſt*.

[u] Heb. 3. 3, 4, 5, 6.
[x] 1 Tim. 3. 15.
[y] Matth. 16. 18.
[z] 2 Tim. 2. 20.
[a] 1 Cor. 11. 16.
[b] Rom. 16. 16.

True it is, that there are other miniſteriall *builders*, whom Chriſt employeth in that ſervice: this being not the leaſt of thoſe gifts which hee beſtowed upon men at his Triumphant Aſcenſion into Heaven, that hee gave not onely ordinary *Paſtours* and *Teachers*, but *Apoſtles* likewiſe, and *Prophets*, and *Evangeliſts*; for the *perfecting of the Saints, for the Work of the Miniſtery, for the edifying of the body of Chriſt*. Which, what great power it required, hee himſelf doth fully expreſſe in paſſing the graunt of this high Commiſſion unto his Apoſtles. [d] *All power is given unto mee in Heaven and in Earth. Goe yee therefore and teach all Nations, baptizing them in*

[c] Ephe. 4. 11, 12.
[d] Matth. 28. 18, 19, 20.

in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

[c] 1 Cor.15.10, [f] 1 Cor.3.9,10

S. *Paul* profeſſeth of himſelf, that hee [c] *laboured more abundantly then all* the reſt of the Apoſtles: *yet not I,* ſaith hee, *but the grace of God which was with mee.* And therefore although [f] *according to that grace of God which was given unto him,* hee denyeth not but that, *as a wiſe Maſter-builder, hee had laid the foundation*; yet hee acknowledgeth that they upon whom hee had wrought, were *Gods building,* as well as *Gods husbandry.* For *who,* ſaith [g] hee, *is* Paul, *and who is* Apollo, *but Miniſters by whom you beleeved, even as the Lord gave to every man? I have planted,* Apollo *watered: but God gave the increaſe. So then, neither is hee that planteth any thing, neither hee that watereth: but God that giveth the increaſe.*

[g] Ibid.ver.5,6,7

Two things therefore wee finde in our great *Prophet,* which doe farre exceed the ability of any bare Man; and ſo doe difference him from all the [h] *Holy Prophets, which have been ſince the World began.* For *firſt,* wee are taught; that [i] *no man knoweth the Father, ſave the Son, and hee to whomſoever the Son will reveale him:* and that [k] *no man hath ſeen God at any time*; but *the only begotten Son, which is in the boſome of the Father, hee hath declared him.* Being in his *boſome,* hee is become conſcious of his ſecrets, and ſo out of his own immediate knowledge, inabled to diſcover the whole will of his Father unto us. Whereas al other Prophets and Apoſtles receive their revelations at the ſecond hand, and according to the grace given unto them by the Spirit of Chriſt. Witneſſe that place of S. *Peter,* for the Prophets: [l] *Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you; ſearching what or what manner of time* THE SPIRIT OF CHRIST WHICH WAS IN THEM *did ſignifie, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.* And for the Apoſtles, thoſe heavenly words which our Saviour himſelf uttered unto them, whilſt hee was among them. [m] *When the Spirit of Truth is come, hee will guide you into all truth: for hee ſhall not ſpeak of himſelf, but whatſoever hee ſhall hear, that ſhall hee ſpeak; and hee will ſhew you things to come. Hee ſhall glorifie mee: for hee ſhall receive of mine, and ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that hee ſhall take of mine, and ſhall ſhew it unto you.*

[h] Luk.1.70, [i] Mat.11.27. [k] Joh.1.18. [l] 1 Pet.1.10,11 [m] Joh.16.13, 14,15.

Secondly, all other Prophets and Apoſtles can doe no more (as hath been ſaid) but plant and water; onely *God* can give the increaſe: they may teach indeed and baptize; but unleſſe Chriſt were with them by the powerfull preſence of his Spirit, they would not bee able to ſave one ſoule by that Miniſtery of theirs. *Wee,* [n] *as lively ſtones, are built up a ſpirituall houſe*: but, [o] *except the Lord do build this houſe, they labour in vaine that build it.* For who is able to breathe the Spirit of life into thoſe dead ſtones, but hee, of whom it is writen; [p] *The houre is comming, and now is, when the dead ſhall heare*

[n] 1 Pet.2.5. [o] Pſalm. 127.1. [p] Joh.5.25.

hear the voyce of the Son of God; and they that heare it ſhall live. And again: [q] *Awake thou that ſleepeſt, and ariſe from the dead; and Chriſt ſhall give thee light.* Who can awake us out of this dead ſleep, and give light unto theſe blinde eyes of ours; but the Lord our God, unto whom wee pray, that hee would [r] *lighten our eyes, leſt wee ſleep* the ſleep *of death?*

[q] Epheſ.5.14.

[r] Pſal.13.3.

And as a blinde man is not able to conceive the diſtinction of colours, although the skilfulleſt man alive ſhould uſe all the art hee had to teach him; becauſe hee wanteth the ſenſe whereby that object is diſcernible: ſo [s] *the naturall man perceiveth not the things of the Spirit of God* (*for they are fooliſhneſſe unto him;*) *neither can hee know* them, *becauſe they are ſpiritually diſcerned.* Whereupon the Apoſtle concludeth, concerning himſelf and all his fellow-labourers; that [t] *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts;* to give *the light of the knowledge of the glory of God, in the face of Jeſus Chriſt: but wee have this treaſure in earthen veſſels; that the excellency of the power may bee of God, and not of us.* Our Mediatour therefore (who muſt [u] *bee able to ſave them to the uttermoſt that come unto God by him*) may not want *the excellency of the power,* whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the miniſtery of his ſervants: and conſequently, in this reſpect alſo, muſt bee *God* as well as *Man.*

[s] 1 Cor.2.14.

[t] 2 Cor.4.6,7.

[u] Heb.7.25.

There remaineth the *Kingdom* of our Redeemer: deſcribed thus by the Prophet *Iſaiah.* [x] *Of the increaſe of his government and peace* there ſhall bee *no end, upon the Throne of* David, *and upon his kingdom; to order it, and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever.* And by Daniel: [y] *Behold,* one *like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes; and they brought him neer before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages ſhould ſerve him: His dominion is an everlaſting dominion, which ſhall not paſſe away; and his kingdome* that *which ſhall not be deſtroyed.* And by the Angel *Gabriel,* in his ambaſſage to the bleſſed Virgin. [z] *Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. Hee ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give him the Throne of his Father* David. *And hee ſhall reign over the houſe of* Jacob *for ever; and of his kingdom there ſhall bee no end.*

[x] Eſa.9.7.

[y] Dan.7.13,14.

[z] Luk.1.31,32,33.

This is that new [a] *David* our King, vvhom God hath raiſed up unto his [b] own *Iſrael:* vvho vvas in Truth, that which hee was called; the Son of *Man,* and the Son of the *Higheſt.* That in the one reſpect, [c] wee may ſay unto him, as the *Iſraelites* of old did unto their *David;* [d] *Behold, wee are thy bone and thy fleſh:* and in the other, ſing of him as *David* himſelf did; [e] *The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtoole.* So that the promiſe made unto our firſt Parents, that [f] *the ſeed of the Woman ſhould bruiſe the Serpents head,* may well ſtand with that other ſaying of S. *Paul;* that [g] *the God of peace ſhall bruiſe*

[a] Jer.30.9.Hoſ.3.5.Ezek.34.23.& 37.24.

[b] Gal.6.16.

[c] Epheſ.5.30.

[d] 2 Sam.5.1.

[e] Pſal.110.1. Mat.22.43,44. Act.2.34,35.

[f] Gen.3.15.

[g] Rom.16.20.

bruiſe Satan under our feet. Seeing [h] for this very *purpoſe the Son of God was manifeſted* [i] in the fleſh, *that hee might deſtroy the works of the Devil.* And ſtill that foundation of God will remain unſhaken: *I* [k] even *I* am *the Lord, and beſide mee there is no Saviour.* [l] *Thou ſhalt know no God but mee: for* there is *no Saviour beſide mee.*

[h] 1 Joh. 3.8.
[i] 1 Tim. 3.16.
[k] Eſa. 43.11.
[l] Hoſ. 13.4.

Two ſpeciall branches there bee of this Kingdom of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon earth, as by his Propheticall office hee worketh upon our Minde and Underſtanding, ſo by his Kingly, hee ruleth our Will and Affections; [m] *caſting down imaginations and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* Where, as wee muſt needs acknowledge, that [n] *it is* GOD *which worketh in us both to will and to doe*, and that it is [o] hee which *ſanctifyeth us wholly:* ſo are wee taught likewiſe to beleeve, that [p] *both hee who ſanctifyeth, and they who are ſanctifyed, are all of one*, namely of one and the ſelf-ſame nature; that the ſanctifyer might *not bee aſhamed to call* thoſe, who are ſanctifyed by him, his *brethren*: that as their nature was corrupted, and their blood tainted in the firſt *Adam*, ſo it might bee reſtored again in the ſecond *Adam*; and that as from the one a corrupt, ſo from the other a pure and undefiled nature might bee tranſmitted unto the heires of ſalvation.

[m] 2 Cor. 10.5.
[n] Phil. 2.13.
[o] 2 Theſſ. 5.23.
[p] Heb. 2.11.

The ſame [q] God that giveth *grace*, is hee alſo that giveth *glory*: yet ſo, that the ſtreams of both of them muſt run to us through the golden pipe of our Saviours humanity. [r] *For ſince by man* came *death*; it was fit that *by man alſo* ſhould come *the reſurrection of the dead.* Even by that man, who hath ſaid: [ſ] *Who ſo eateth my fleſh, and drinketh my blood, hath eternall life; and I will raiſe him up at the laſt day.* Who, then, [t] ſhall *come to bee glorifyed in his Saints, and to bee made marvellous in all them that beleeve:* and [u] ſhall *change this baſe body of ours, that it may be faſhioned like unto his own glorious body; according to the working, whereby hee is able even to ſubdue all things unto himſelfe.* Unto him therefore that hath thus [x] *loved us, and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father; to him bee glory and dominion for ever and ever*, Amen.

[q] Pſal. 84.11.
[r] 1 Cor. 15.21.
[ſ] Joh. 6.54.
[t] 2 Theſſ. 1.10.
[u] Philip. 3.21.
[x] Revel. 1.5,6.

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE, FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.

FINIS.